7: Joest--58 -59 E-5 (no date) 1882 Formosan Aborigines
116, 286, 291 Chin-hoan

During the [59] summer and in all the warmer areas, the natives wear nothing but a narrow cloth, about as wide as three fingers; they wear this around their waist and tie it in front so that the two ends hang down and barely cover the genitals. During the rainy season they wear a sleeveless jacket; some of them, especially the women, wear separate sleeves underneath. Sometimes they also wear skirts made of leopard skin, but most of them wear skirts woven by the women. These skirts are very durable; they are made of hemp which they themselves have cultivated and the women weave threads taken from European cloths into the design so that the total effect is very attractive. Most of the cloth woven by the women is about 1/2 meter wide and three meters long. They use the same simple hand looms which are found among nearly all primitive peoples.

7: Joest--59 [2] E-5 (no date) 1882 Formosan Aborigines
116, 291 Chin-hoan

The women wear more clothes than the men; most of them wear a kerchief over their head. They wear the same type of jacket as the men, but since they are so much shorter their jackets come down to their knees. Many of them wear a type of sarong, a short vest and separate sleeves, a square piece of cloth over their chest, and a piece of cloth wrapped around the calves of their legs and held in place with a thread.

Both men and women often wear a kind of toga which they tie around their neck so that it hangs down in back.

10: Schumacher--224 [10] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 171, 291 Chin-hoan

The clothing of the Tschin-Huan men consists of skins and jackets of the Chinese fashion made from pineapple or nettle fibers.

14: Tamai--96 [11] J-2 (1896) 1896 Formosan Aborigines
116, 291 Chin-hoan

The dress of the Tschinwans is very simple. The children wear a piece of cloth on their chest but they are nude otherwise. Among poor people even the adults go nude. The men wear only a very small loincloth; the women wrap a piece of cloth about 1/2 meter wide around their hips. Both men and women wear a kind of shawl around their shoulders, about 1 1/2 meters long and 1 meter wide. In spite of the rocky mountain paths the men never wear anything on their feet and legs, but the women wrap a piece of cloth around their calves.

While the Tschinwans have no festivals which recur on fixed dates, they do have occasions for holidays:

1. A wedding.
2. A day in November when summer garments are discarded and winter clothes are put on.
3. The day on which one first puts on a new dress.

These three holidays are celebrated with a great deal of ceremony, the extent of the celebration varying with the financial position of the family.

16: Müller--232 U-3 (no date) 1910 Formosan Aborigines
116, 291

The clothing of the natives varies with each group. There are two articles of clothing, however, which are in use everywhere:

1. An exterior garment, with or without sleeves, with a collar which is open in front. The women are always careful to button this in front, while the men wear a square stomacher.

2. A rectangular cape, the sides of which are about 70 to 80 centimeters long. This may be worn by slinging it over the shoulder on one side and under the arm on the other and tying the two upper corners together with the tassels which are attached for this purpose. Another method is to cover both shoulders and tie the corners together behind the neck.

16: Müller--232 [2] U-3 (no date) 1910 Formosan Aborigines
116, 291, 292, 431

The women wear a broad loincloth which covers their thighs. The loincloth of the men consists of a piece of cloth 60 to 70 centimeters long and 50 centimeters wide which they tie around the loins so that the two ends cover their genital organs. The loincloth, which as a rule is dyed dark blue, and the manner in which it is worn, indicates to what tribe the wearer belongs and whether he comes from a family of low or high standing. Loincloths are often given as personal presents. Among the Ataiyal group there is one tribe which uses only leaves as loincloths, and several tribes which do not cover themselves at all.

Since that aborigines always cut and sew in straight lines, the shape of the garment never fits the body.

16: Müller--232 [3] U-3 (no date) 1910 Formosan Aborigines
116, 291, 292

While most of the aborigines go barefoot, the women wrap a plain piece of cloth around their calves for special occasions, such as a festival. Among some tribes of the Tso'o group the men and women wear a type of sandal made of the hide of animals, on bad roads.

Only the men cover their heads. For the most part they wear an ordinary bowl-shaped cap, which they also use as a measure of capacity. The shield on the cap is worn in back to protect the neck. They also use caps made of bearskin, of the head of deer, and of leather. Among the aborigines of the Tso'o and Paiwan groups the caps sometimes have ornaments consisting of tassels or the feathers of roosters. The cap serves as an insignia of rank.

18: Kakyo--67 [5] E-2 (no date) 1899 Formosan Aborigines
116, 291

They cover the pudenda (with but few exceptions); this is observed particularly rigorously in the case of women.

19: Guérin and Bernard--554 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 291

The basis of the savage garb is a blue or black cotton scarf which is wound around the thighs and knotted in front. In a pinch, he considers that this is sufficient raiment. Usually, however, he adds a waistcoat which has no buttons, or a large sleeveless shirt, which is open way down the front. If he is cold, he fastens a smock around his neck, and this hangs down to his feet. The women sometimes wear shirts with sleeves; their costume consists of leggings, an apron, a piece of material which passes under the arm and then ties like a towel in back, and finally, a kind of turban which is wrapped around the head. The fabrics of these garments are solid color, or they may be a mixture of bright wools.

22: Wiedfeldt--11 F-5 (1913) 1914 Formosan Aborigines
116, 291, 177 Atayal

Masculine clothing consists of a square cloth, without armholes. It is held over the shoulders by a string and hangs down in front as far as the knees. As a result of Japanese influence, a loin-cloth has also begun to be worn recently. The women add to this article of apparel a somewhat wider piece of cloth bound around the hips, and leg-coverings which extend from the knee to the ankle and are fastened top and bottom. Sewing is unheard of. All articles of clothing are yellowish grey in color, and often have reddish brown stripes. Their feet are bare, in spite of the stony mountain paths, just as their heads are unprotected from the heat of the sun. Occasionally the men wear caps with a peak, woven out of osier switches or the twining branches of the to tree.. These caps cover the nape of the neck. Apparently they are a poor imitation of European caps. Many of the young girls have recently taken to twisting around their heads strips of bright colored material which they get from the Chinese or the Japanese. A costume of this sort, which leaves the back of the body as well as the head and the feet uncovered, affords no protection against bad weather, but this is unnecessary in the climate of Formosa. Nor can this costume be attributed to a feeling of modesty, for the Japanese loin-cloth is said to be still unknown in the interior. Also, the leg-coverings of the women leave the upper part of the thigh exposed. This costume satisfies their need for adornment, and this is why the ornamented cloth hangs over the part of the body which is first seen, just as the leg-coverings adorn only the portions of the leg that are visible, and are a pleasing contrast to their dark skins.

22: Wiedfeldt--11-12 F-5 (1913) 1914 Formosan Aborigines
116, 301, 291 Atayal

Adornment enjoys a degree of importance unknown even to modern luxury in the life of the Atayals, as well as in their possessions, and it requires a disproportionate amount of their time to produce the articles necessary for it. I have never seen an adult Atayal who was not wearing several ornaments on his head, arms, or legs. Only the children [12] have almost no ornaments. Up to about the age of twelve they go entirely naked, and then they wear the same clothing as adults.

24: Anonymous--91 [2] U-3 (no date) 1892 Formosan Aborigines
116, 291, 481

Both men and women go barefoot, but they do cover themselves with garments. They wear a short shirt (tuan-shan) and a loincloth made of wool (fu-pu). The women wrap grey cotton cloth around the calves of their legs and usually wear flowers in their hair. Boys and girls of fourteen or fifteen years usually tie a belt of plaited rattan around their loins, so that they learn to run with incredible speed and even outrun horses.

26: Honda--471 N-3 (1896) 1897 Formosan Aborigines
116, 291, 301 Bunun

The women wore some clothes, whereas the men were completely nude except for a loose loin-cloth. Some of them wore deer skins on their backs; this was true particularly of the chiefs. Necklaces and bracelets of shell or berries are worn by both men and women. My attention was attracted especially by the tight belly bands worn by both the young and old and made from fibers of the Calamus Rotang. I was told that their main purpose is to prevent excessive consumption of food.

31: Hofmann--618-619 N-3 (1909) 1912 Formosan Aborigines
116, 101, 177, 291, 721 Tsou

During our expedition through the forests we occasionally saw some of the natives who had come here to hunt or merely from curiosity. [619] They are a shy people, short, with beautiful bright eyes; they are clothed in deerskins, leaving their arms and legs bare. These are members of the Tsou tribe. The word tsou is equivalent to human being, but they do not apply this term to any other people, neither the Malayans nor the Chinese and Japanese. They are, comparatively speaking, quite civilized; I was told that they had given up headhunting several centuries ago, but this is probably due to the influence of a foreign culture more than moral conviction. There has been no perceptible progress in their culture. Since they are numerically inferior to the other tribes and since they are constantly at war with the neighboring tribe, the Hosha, they are probably forced to accept the rule of the Japanese.

31: Hofmann--622-623 N-3 (1909) 1912 Formosan Aborigines
116, 291, 304, 881 Tsou

The men remove their eye teeth. I was not able to learn the reason for this, but since it is done when the boys are 13 years old, it is likely that this is connected with puberty rites. They also tear out their beards, so that all men have a clean-shaven face. The natives as well as the Chinese and Japanese have only a very slight beard. The custom of tying up the prepuce of boys is sometimes practiced...[623] Since this is not done in every case it is probably done only for protection on the paths through the woods which are overgrown with liana and thorny shrubs. The men wear a tight bellyband made of fiber. This is probably also done to protect the groin, or perhaps to help them bear their hunger more easily if there is no food; it may also have the purpose of helping them to keep their bodies slender and flexible.

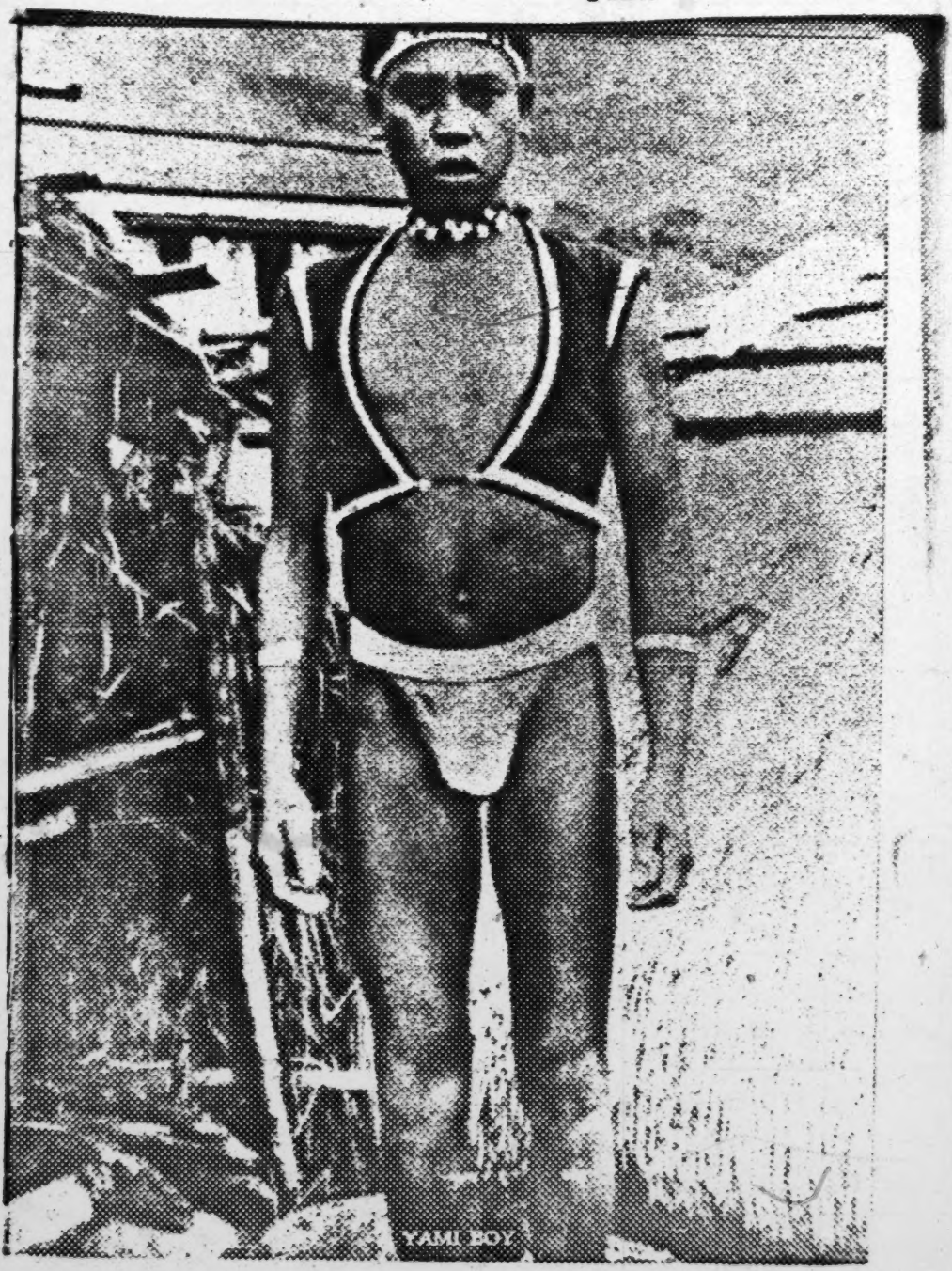
31: Hofmann--623 [3] N-3 (1909) 1912 Formosan Aborigines
116, 291, 609, 301, 592, 837 Tsou

Members of the Tsou tribe are monogamous; adultery on the part of the woman does not occur at all. The women are very shy; they do not look strangers in the face, and they go about with their eyes downcast. Some of them wear garments made of cloth from China, others weave their own garments on primitive looms. I saw few women who were wearing ornaments; the men here are far more vain than the women.

31: Hofmann--626 [2] N-3 (1909) 1912 Formosan Aborigines
116, 291, 481 Tsou

In warfare the natives have the advantage in the mountains since they are very agile, skillful climbers. I was often able to observe this myself; they climbed even very steep slopes at a running pace, and although they were loaded down with baggage, they were secure on overhanging rocks. In the plains, however, they tire very easily, and they cannot make a long march on level ground. When they go on longer walks, the natives protect their heads from the sun with a covering of leaves or flowers; dressed thus they certainly do not inspire fear.

34: DelRe U-4 (no date) No Date Formosan Aborigines
Yami



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34:Del Re U-4 (no date) No Date Formosan Aborigines
Yami

Yami Woman Spinning

14

291
142
283

34: Del Re--12-15 U-4 (no date) No Date Formosan Aborigines
116, 291, 302, 142 Yami

"Except for ceremonial occasions, the men only wear a 'G-string' and the women a short skirt and, sometimes, a kind of cloak reaching down to the waist. They anoint their dark coffee-coloured skin with pig-fat in order to beautify themselves as well as for hygienic reasons. Their hair of a reddish hue--hence the name Kô-tô-sho--is worn long and bobbed, by the men as well as by the women. This seems to be a custom now peculiar to this tribe. Referring to the Formosan style of hairdressing an anonymous XVIIIth century Dutch writer noted that no [pages 13 and 14 contain illustrations] [15] male was allowed to wear his hair below his ears until he had reached the age of 16 or 17 after which he let his hair grow as long as the women do in Europe. The women, however, have long hair, which they never cut. Only when their hair has grown long do they begin courting. (3) Another peculiarity is that they neither smoke nor drink

3. cpr. Veerwaarlooside Formosa, Amsterdam, 1675 (subsequently cited as VF), Part I, p. 7, an invaluable and, on the whole, reliable source of information concerning the Formosan savages, particularly those inhabiting the West central and Southwestern part of the island (Sinkan) in the neighbourhood of Tayouan (present day Tainan-Anping) with whom the Dutch settlers came into closer contact.

any kind of intoxicating beverage."

34:Del Re U-4 (no date) No Date Formosan Aborigines
Yami

PAIWAN MOTHER AND BABY. NOTE THE NATIVE WOODEN DOLL HELD BY THE CHILD, AND THE JAPANESE SCARF SLUNG OVER THE WOMAN'S NECK

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"The costume of these people was somewhat slight. The men were attired similarly to Chinese coolies, that is, usually in a simple pair of short drawers, to which in some cases a blouse was added. The dress of the women consisted of a sarong (1) or petticoat,

1. Meaning literally a sheath or scabbard, but here that part of the dress of both sexes which covers the lower portion of the person, and is in the form of a sack open at both ends. —Editor.

folded round the loins and meeting in front, where it overlapped, but was not fastened. This petticoat did not reach so far as the knees, and the feet and legs were bare. A sort of loose jacket, open in front, completed their attire, though some of the matrons did not make use of this addition. The young children of both sexes were entirely naked. This, however, appears to be a costume not always considered necessary, and those who landed at the village early on the second morning report that the population was more scantily clad, the men being entirely naked, and the women wearing only a flap round the loins. Seeing, however, the strangers arrive, they retired with deliberation to their huts, closed the doors, and reappeared in the costume above described. The women possessed necklaces of beads, which they wore round their necks, and some of them had stone bangles round their arms; their ears were pierced in three or four places from the lobe upwards, though none of them seemed to have ornaments in them, except buttons,

often of the commonest kind. Most of the young children had objects round their necks, such as coins, beads, or buttons."

36: Dodd--75-76 U-2 1865 (1885) Formosan Aborigines-1-2
116, 291, 531

"The clothing of these so-called savages living in the lower hills [MLB: of North Formosa] adjoining Chinese territory is, especially in the summer months, very scant. It consists chiefly of a coat, called lûkûs resembling very much an enlarged singlet open in the front and as a rule without sleeves. Four straight pieces of native hempen cloth are sewn together two to the back and two in front, leaving room for the arms to pass through, sewn also at the top over the shoulders, but open in front, exposing the chest and stomach. Sometimes they are buttoned across the chest, and sleeves are occasionally worn by border savages. These coats cover the back entirely, and reach down nearly as far as the knees, and although they are usually made of plain, coarse, bleached, hempen cloth, they are almost always embroidered from the waist downwards, or interwoven with either blue or scarlet threads of long-ells, which they obtain from the [76] Chinese borderers.

The patterns vary very much, resembling somewhat the carvings to be seen on their pipe stems and not unlike the tattoo lines and bars on the faces of the women. They shew great diversity as well as regularity of design, and if not imitations derived from outside sources, they indicate not only originality but great taste. In addition to the lûkûs the men wear round their waists a strip of woven hemp four or five inches broad, embroidered in the same way as the lower part of the lûkûs. This girdle or belt is called habbock, and is worn next to the skin as a rule, but sometimes outside the coat. The

lûkûs and habbock are almost the only articles of clothing worn by the men in the lower ranges of hills, but on the higher levels many wear coats with sleeves, and sometimes clothes made of the skins of animals.

In the summer months, one often meets men and boys roaming about with absolutely no clothes on at all. Some consider 'full dress' to consist of a rattan wicker-work closely fitting cap (mobu), others strut about all day long with only the belt or habbock round their waists, with the lalāo stuck in it."

36: Dodd--77-78 U-2 1865 (1885) Formosan Aborigines-1-2
116, 171, 291

"They [MLB: men of the northern tribes] wear another kind of coat, or rather jacket, called the fighting jacket. It is made in every way like the lûkûs, but in its size. Instead of extending low down the body, it only reaches as far as the waist, and is more like a shell jacket without sleeves than anything else. It is made of hemp, very closely interwoven with threads of scarlet long-ells, a colour which, amongst the northern tribes, seems to be the favourite. Further south, towards the Sylvian Range, coats embroidered with blue thread of long-ells are more the fashion. The long-ells and camlets used by the border savages are obtained from their neighbours, the Chinese hillmen. In describing the dress of the savages, I am alluding at present more especially to that worn by men living in the hills to the North of N. Lat. 24, and to East of 121 E. Long. There appears to be very little variety in the costumes worn in this region, that is, in the lower ranges of hills, but at 6,000 to 8,000 feet above the sea level, great differences in the appearance of the dresses as well as in the manners and ways of the people are observable. A rather curious apology for a great coat is worn in damp or rainy weather, of which they get a very full share at all times of the year, for the lofty mountain ranges, varying from 4,000 to 12,000 feet running nearly the whole length of the island, offer a great attraction to rain clouds.

This coat is made generally of the skin of the large brown deer, only partially cured by exposure to the sun and wind. The design is about as rude as anything can be, a slit of about six inches in length is made in the hide and at the end of the slit a circular piece

37: Steere--304 S-3 (1873-74?) 1875 Formosan Aborigines
116, 144, 291 Pepo-hoan

"The Pepo-whans are a large and well-formed race, showing little of Chinese features, except where it can easily be traced to intermarriage between the races, which seldom occurs. The men have no distinctive dress, unless the turban may be considered such, though the Chinese also use this to some extent. The women have a peculiar and very becoming dress, consisting of wide trowsers and a short and wide-sleeved jacket, meeting the trowsers at the waist and fastened with a sash. The head is wrapped in a blue turban, the ends of which are drawn out at the sides of the head like wings and giving them a peculiarly jaunty and coquettish appearance."

of the skin is cut out, allowing just room for the neck. The stiffness of the hide and the narrow space [78] allowed for the neck prevent the coat dropping off the shoulders. A man with a covering of this kind can screw himself into such a position that no part of his body is exposed, excepting his head, and on this he places his jockey-cap-shaped rattan cap, with the peak at the back, thus securing perfect protection from rain."

37: Steere--307 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 101, 131, 142, 621, 291 Chin-hoan

"The savages that I visited east of the Lek-whan settlement of Posia, I have left with the general designation of Che-whan. The Chinese and Pepo-whans often call them Bon-whan. They occupy a part of the water shed of the island about the head-waters of the river that flows through the valley of Posia and into the Formosan channel near Changwha, and of other streams that flow into the Pacific. They are said to belong to a nation or confederacy, of over thirty villages, under one chief. They are very small and inferior looking, hardly averaging five feet in height, but very muscular from their life spent in climbing up and down their steep mountains. Their dress is made of a species of nettle, perhaps the ramil plant, which they cultivate, and which the women weave into narrow strips of very strong and durable, but somewhat coarse cloth, which is generally ornamented with red and blue stripes woven in. The only clothing of the men is a coarse sleeveless shirt of this cloth, which comes down to the middle of the thigh. I saw a couple of men among them wearing nothing but narrow (tapa rabos), not so wide as the hand, made apparently from the hair of some animal, woven, and colored red. They were said to belong to another, but friendly tribe. The women wear a sort of short tunic or kilt."

37: Steere--310 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 291, 304, 411, 226, 501 Chin-hoan

"The dress of the men is a hunting shirt made of deer or monkey skins, that does not protect the arms nor legs. The women wear a sort of tunic of Chinese cloth, and protect the fore-part of the leg with a sort of close-fitting gaiter from the thorns and spines with which the forest is filled. They do not tattoo, but have a custom of knocking out the eye-teeth of the boys, so that they reminded me of squirrels. They are not warlike, but use rude bows and arrows for hunting and protection when they are too poor to get firelocks. They are great hunters, and large strings of monkeys' and bears' skulls hung about their dwellings. I saw them fishing with small dip-nets among the pond-lily roots and leaves, and catching a species of cat-fish (Silurus). They also fish with rude spears. They use, in navigating the lake, huge hollowed trunks of camphor trees, that look as if they may have been in use a hundred years. They are very awkward and heavy, and appear to have been hollowed with fire. They are open at both ends, the water being kept out with earth and sods."

37: Steere--311-312 S-3 (1873-74?) 1875 Formosan Aborigines
116, 142, 291, 622, 301 Chin-hoan

"The Kale-whan are very small in stature, averaging about five feet. The features of the younger ones are quite regular and pleasant, but among the old, want and vice have almost made them to look like brutes. They dress in Chinese cloth--the men in the short coat or hunting shirt, that leaves the legs and arms exposed. The chief was dressed in the skin of a tiger cat, which seemed to be his badge of office. The women dress much as the Chinese and Pepo-whans in the plain below, but they sometimes spend much time in embroidering their sleeves and trowsers. The women were always, while we were among them, whether at work in the fields or in the villages, crowned with wreaths of vines and flowers. These were often nothing more than sweet potato vines, but in some cases beautiful wild plants and flowers. Many of the men were also decorated in this way, and it would almost seem to be [312]a distinguishing mark of the tribe."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

his father's office. If the *pinairaratsə* has no heir or if his works were not regarded as satisfactory, the overlord may appoint another household to the office. Taxes collected by the *pinairaratsə* need not be forward to their overlords, they may be consumed by the *pinairaratsə* himself.

CLASS AND PRIVILEGE

A. Naming system

A name indicates one's social status. They are of three grades:

a) Names of the big chiefs:
men's names: *arutsaŋal, tʃanupak, tsivuluaŋ, giligilao, palilas, ləŋuŋai, trotsə.*
women's names: *rumurumaŋ, moni, vonum, slup, lutsium, tsipulaŋ.*

b) Names of the second grade chiefs:
men's names: *apitsuaŋ, ulili, pulalujaŋ, tsimuluŋai, tsama, gulagul, raŋaraŋ, apaŋ, tsumul.*
women's names: *tsiankim, lavlav, kalskus, tsoʔo, rere, ateves, kumara, moakai.*

c) Names of the commoners:
men's names: *maitʃəl, guluts, tsuvi* and others.
women's names: *saolalui, alalu, vais, kai* and others.

The *utsiputsipoŋ* have the same names as commoners. The name of an aristocrat is decided in a kins' meeting. To acquire a name above his class he must get a permission from the big chief. The name of a commoner is given by his parents or determined by a divination.

B. Tattooing (*voŋtsik*)

Tattooing is one of the privileges enjoyed by the aristocratic class. A commoner may have tattoo if he has military achievements and is so permitted by the chief. Men tattoo their breasts, backs, arms, and legs; women only tattoo their forearms and backs of hand. The designs indicate their social status, only the big chiefs may have human figures (*pinarutsautsauaŋ*) and snake designs (*pinavulvuluwaŋ*).

C. House decoration

Houses are distinguished by two kinds. The houses of the big chief or the second grade chiefs are always larger in size and more decorative. In front of these houses, there are larger front yards (*assasawaŋ*) and platforms (*aluvuluwaŋ*) which serve as the meeting places of the villagers. On the platform a stone pillar is erected to represent their ancestor which is called *saotsaolai*. House posts, beams, walls, and storage boxes may be decorated with human figure or snake designs. The houses of the commoners, include houses of *utsiputsipoŋ*, are always smaller in size and can not be decorated.

D. Clothing and ornaments

Clothing and ornaments also indicate one's social status. The aristocratic class wear clothes of dark colours—dark blue, dark purple, or black colour. The clothes of the aristocratic class are always embroidered or design-weaved, while the commoners are prohibited to wear such. Several kinds of clothe—*tsapo aliulao* (clothe made of leopard's skin), *vajal a tsinuŋuaŋ* (shoulder cloth), *katin a veŋtsiaŋ* (a kind of trousers)

49: Wei E-5 (1955) 1955 ADI Formosa
Formosan Aborigines AD4
Paiwan

565 are only allowed to be worn by chiefs; and embroidered *lionpao* (long clothe), *koŋ na kinima²aŋ* (long skirt) and *kasuja tsino at səvanaŋ* (trousers) by chiefess.

Ornaments, especially *lailai* (feather ornaments), *patal na paŋaŋiliŋ* (hat-ornament made of leopard's teeth), *ta'ata* (shoulder ornament made of a kind of shell), *tsalaral* (silver shoulder ornament), *aliatpulà* (glass bead necklace) are only allowed to be used by nobles.

E. Right to perform ceremonies

565 554 a) Felicitation on having an elder offspring is only performed by the nobles. A gun and some iron ware must be sent to the maternal relatives on this occasion. This is called *ləmici*.

565 583 b) A bride price is called *cinilici*. According to the social status, it is divided into three classes: *mamatsaŋiraŋ*, *maluntsivtsik* and *tala²alalak*. *mamatsaŋiran* consists of a piece of cultivated land (*atunaŋaŋ*) a household of serf (*wadis*), five kinds of iron articles; *maluvtsivtsik* only two or three kinds of iron article; and *tala²alalak* only two or three iron articles. The marriage ceremony also differs between nobles and commoners.

764 565 c) Funeral rites: At the death of a chief, the whole village wears mourning dresses for five days, *maluvtsivtsik* and *utsiputsipoŋ* a month. At the death of a *matuvtsivtsik*, his relatives and *utsiputsipoŋ* wear mourning dresses for a month, and his *unutel* five days. At the death of a commoner, his relatives wear weeds for a month.

F. Privilege from criminal trial

565 [687] a) A commoner will be fined a penalty of a pig, a bottle of wine, several iron articles by his lese-majesty (*napanuŋatsə*) to a chief. A noble commits no lese-majesty.

[554] b) If a commoner's house is carved, his body tattooed, and his clothes decorated, he is regarded as having committes a crime of arrogation (*napatsəra*). He will be fined a penalty of the same as that of a lese-majesty.

[685] c) The nobles commit no crime of robbery (*tsəmav*).

[682] d) A murderer must pay the equivalence of the price of the murdered which differs according to one's social status. If a commoner murdered a noble, all properties of his own as well as his brothers will be confiscated, and he himself will be exiled from the village.

[684] e) The nobles commit no crime of adultery, but a noble may ask penalty from one who commits adultery with his or her spouse. A commoner who ravishes a chiefess will be heavily punished and exiled from the village.

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4

but no table etiquette and taboo in eating need be followed or observed. Though they hunted human heads formerly, they were not cannibals.

V. CLOTHING AND ORNAMENTS

The Atayal are famous for their wampum clothes. In the Department collections, there are many specimens. Mr. Chang Kwang-chih has given a description of twelve of them (*v.* No. 2 of the bulletin, pp. 32-34). The clothes and ornaments are of many kinds. One of the present authors (Ho) has given a description of twenty-seven specimens of Atayal clothes in the Department Collections (*v.* No. 2 of this bulletin, pp. 22-29). In this investigation, we saw eight pieces of clothes and ornaments owned by the chief's wife. they are; head band [*qaqusop*], necklace [*nili*], breast cloth [*taojax*], long gown [*sipiliaŋ*], short gown [*atan*], waist-cloth [*toxawaq*], wrist-ornament [*pao²i*], and three kinds of leg ornament (the upper, *qinulaja*; the middle, *qaqi*, and the lower, *qinwoax*). Other kinds of ornaments possessed by her have been lost.

Today, only people over fifty years of age wear thier original kinds of clothes; young people usually dress in modern style.

Body deformation such as tooth chipping, ear-lobe piercing, and tattooing have been abolished in recent years. The following descriptions are chiefly based on the narratives of *ali-Jopas* (chief's wife) and *jajot-palie* (female, 73 years od age, see frontispiece) of *tapilas* and *pisei-taxos* (female, 66 years of age) of *saβulok*.

1. Clothes

Gowns are long or short. Long gowns are always long enough to cover the knees. Everyday clothes [*tiwajan*] have no collars and no buttons, and are with or without sleeves and single-breasted. Full dress [*sipaliaŋ*] has no collar, no buttons, and is without sleeves and single-breasted, but is always design-woven or wampum decorated. Full dress is worn in festival time. Only chiefs or head-hunters are allowed to wear clothes decorated with copper bells. Short gowns [*atan*] only cover the chest and are always above the navel. They have no collar, no buttons, and are without sleeves and single-breasted. *tajo* or toga is made of a single piece of cloth about one meter square, it is used to protect one from cold weather, and may also be used as a blanket to cover one's body at night. The other kinds of clothing are: head bands [*qajapis*], turbans [*qaqusop*], breast-cloths [*taojax*], leggings [*saolox*], the breechclouts [*pula*] of men, and the waist-cloths [*toxawoq*] of women. Rattan hats [*paβoβin na quani*] are only worn by men. A rattan hat covered with bearskin is called *qaβoβin na ŋalox*, and is worn only at festival times.

Women, on the ordinary days, wear togas, breast-cloths, waist-cloths, and leggings, and long or short gowns are added under the togas on cold days. Men wear togas and breechclouts, and long gowns are added under the togas on cold days. Children wear long gowns with or without sleeves and togas. Most of their everyday clothes bear no designs. Clothes worn in festival times mostly elaborately design-woven or wampum decorated; and instead of wearing leggings, they wear leg-ornaments. Except

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291 for the hat and breechclout of men and the comb and waist-cloth of women, men and women wear the same kind of clothes. At the time of a funeral, they wear old clothes, for according to their old tradition, all clothes which are worn at a funeral must be cast away.

[292] A deer-hide rain-coat [*xanqu na βaqanox*] is employed to protect them from the rain.

Clothes and ornaments are made by women. If a woman cannot make clothes, it is difficult for her to get married. Their cloth is made of hemp. After contact with the Han people, the Atayal have bought cloth from them and do not weave industriously as in former days.

They seldom wash their clothes. The fruit called *mawarsa* of a kind of plant called *mawalo* is used to soap their clothes.

301 2. Ornaments

Ornaments include ear-ornaments [*pintalaŋ*], neck ornaments [*nili*] (made of shell), [*nqalo*] (made of glass-beads), arm-ornaments [*paʃi tonaŋ*] (those used by men have hair of the hunted head attached to them), wrist-ornaments [*pao²i*], finger ornaments [*qaqamut*], waist-belts [*xaxaβok*], leg-ornaments [*qimulaja, qaqj, qinuwax*], etc. All these ornements, except the finger ornaments, are worn at festival times. Finger ornaments or a finger ring are ordinarily worn on the middle finger [*paaqaŋ*] or ring finger [*so²ai*]; a woman of talent may wear a ring on her forefinger [*qomi iao*] or little finger [*so²ai tsuβalai*]. One may wear ornaments from his or her early teen-age.

Atayal women wear a kind of comb [*qaqalu* or *xaxeilnqu*] when attending a feast, but this is never used to comb their hair.

3. Hair dressing

302 Young children let their hair grow, this kind of hair dressing is called *mɔqaino*. After five of six years, the hair is bound up with strings and is wound from left to right on the head, this is called *tuβuβa²aŋ*. Oil derived from animal fat is used to dress their hair. If the hair grows too long, it may be cut with a knife. The fine hair on the face is pulled out by twisting two pieces of string. This string-twisting method which resembles the Chinese one, is also employed to shape their eye-brows. The beard is shaved by a small knife. They never wear a beard or a mustache. Today the young girls mostly get permanent waves.

304 4. Ear-lobe piercing [*pulaxan papaq*]

They pierce their ear-lobes between the ages of five to ten years. There is no specialist for piercing the ear-lobe. Earlobe piercing mostly takes place on a frosty winter day. The ear-lobe is first rubbed with frost and then pierced with a bamboo needle. A piece of sweet potato is put behind the lobe of the ear to be the anvil when the operation is in process. After four days the bamboo needle is removed, and a grass stem is stuck into the hole instead of it. Grass stems will gradually be increased in number until the hole is large enough for the ear-ornaments. The larger hole on the lobe is considered the more beautiful. Men and women have the same

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苗栗縣泰安鄉錦水村文臉及胸的泰雅族老婦 (何廷瑞攝)
An Atayal old woman showing tattooed face and breast, Chin-shui Ts'un, Miaoli Hsien

/P. 12 (frontispiece, Chinese text)/

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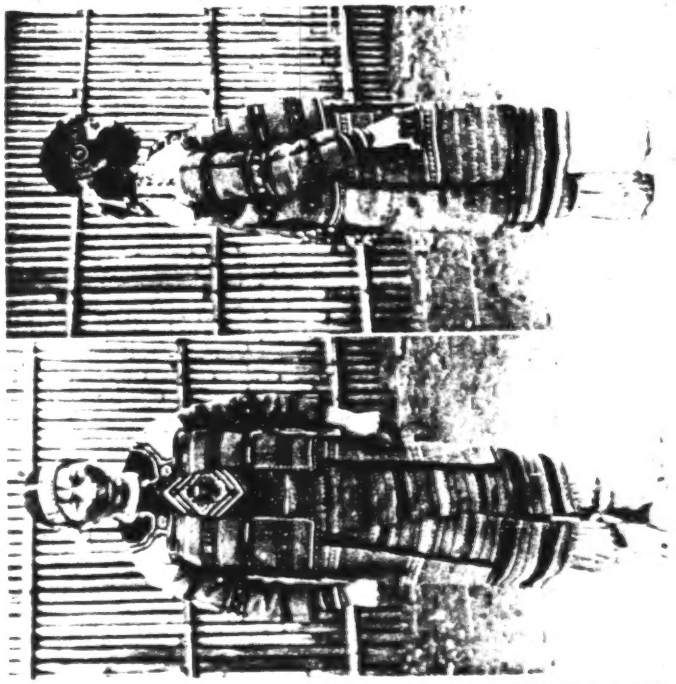

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